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shows himself at home in the literature of his subject. He then turns to the metrical analysis of the text of the Psalms. This section of the book is really an inductive study of the Psalter for the purpose of discovering its own testimony regarding its poetic forms. On the much-discussed question of Hebrew meter, M. Souvay declares himself unable to formulate any hard-and-fast rules. He is satisfied to follow Ley in counting the word-accent as the decisive element in the determination of the length of poetic lines. No uniformity seems to obtain in Hebrew poems as to the number of unaccented syllables which intervene between each accented syllable and its successor.

M. Souvay displays excellent judgment throughout his valuable work. The book can be highly recommended to any students of Hebrew who wish to work through the question for themselves.

The Emergency in China. By F. L. Hawks Pott. New York: Missionary Education Movement, 1913. Pp. xii+309. 50 cents.

As China comes more fully into the great highway of the world's progress, books on the new oriental republic will be increasingly sought. This volume is one of the "Forward Mission Study Courses" issued by the Missionary Education Movement of the United States and Canada. The author is no novice, tempted into the field by the present widespread interest in Chinese affairs; he is connected with St. John's University, of Shanghai, China, and for twenty-seven years has been observing at first hand the broadening current of life in the Far East. He presents a study of his subject from all points of view—historical, economic, political, educational, and religious. The book has twenty-nine illustrations and nine appendices giving valuable data supplementary to the text. It is one which all students of the subject will appreciate. It makes a good companion piece to the recent volume, *The Changing Chinese*, by Professor Edward A. Ross.

The New Philosophy of Henri Bergson. By Edouard Le Roy. New York: Holt, 1913. Pp. x+235. \$1.25.

An enthusiastic and brilliant disciple of M. Bergson here gives a popular sketch of his master's philosophical position, which carries with it the imprimatur of Bergson himself in the form of quotations from a letter to the author: "Underneath and beyond the method you have caught the intention and the spirit. . . . Your study could not be more conscientious or true to the original." Such being the case, it would appear that anyone who desires a condensed exposition of this new French philosopher could hardly find a better source of information than is afforded by the present volume.

Bergson begins by putting "common-sense" knowledge and "scientific" knowledge in the same category. What science really does is to preserve the general attitude of common-sense, with its apparatus of forms and principles. Knowledge, in the usual sense of the word, whether it be empirical or scientific, is not a disinterested operation. It consists in finding out what profit we can draw from an object, how we are to conduct ourselves toward it, what label we can suitably attach to it, under what already known class it comes, etc. The forms of knowledge elaborated by common-sense were not originally intended to allow us to see reality as it is. Their task is rather to enable us to grasp the "practical" aspect of reality. These forms have existed in us as inveterate habits, soon becoming unconscious, even when we have reached the point of desiring knowledge for its own sake. In this new stage they still preserve the bias of their original utilitarian function.

An inner reform is therefore imperative today, if we are to succeed in unearthing and sifting the true content in our perception of nature. This is very different from the task of science. Philosophy, understood in this manner, demands from us an almost violent act of reform and conversion. The mind must turn round upon itself and invert the habitual direction of its thought. The work of reform therefore will consist in freeing our intelligence from its utilitarian habits, by endeavoring at the outset to become clearly conscious of them.

The treatise begins with a long and interesting chapter on the problem of methodology, and then applies Bergson's method to various items within the general field of knowledge. The author points out that while Bergson has not yet carried his philosophy up to a point where it stands face to face with the great problems of God and religion, his thought involves potentialities which may some day be developed in this direction.

Introductio Historico-Critica in Libros Apocryphos utriusque Testamenti cum explicatione argumenti et doctrinae. Vol. I: Introductio generalis, Sibyllae et Apocrypha Veteris Testamenti antiqua. By I. Székely. St. Louis: B. Herder, 1913. Pp. viii+512. \$3.35.

A full introduction to the apocryphal books of the Old Testament and to the Sibylline Oracles is here presented. It is written for those who read Latin, and it will thus appeal to a very limited circle. It devotes the first 120 pages to a general introduction to the subject of apocryphal writings in general. The remaining space is occupied with special introductions to the Sibylline Oracles, the Book of Enoch, Assumption of Moses, Apocalypse of Baruch, Fourth Esdras, Book of Jubilees, Letters of

Solomon, Third Esdras, Third Maccabees, Twelve Patriarchs, Psalms of Solomon, Prayer of Manasseh, Fourth Maccabees, Ascension of Isaiah, Apocalypse of Elijah, and certain fragmentary Apocrypha. The author gives copious bibliographies for each book and for the subject as a whole. He prints his own succinct statements on the various topics discussed in large type and cites the view of the chief authorities in a smaller type. The book makes no contribution to our knowledge of the Apocrypha, but it puts the known facts and the current theories in a clear and objective manner before the reader. The judgment of the author in his selection among the conflicting views is on the whole very good. His work carries the *imprimatur* and *nihil obstat* of his ecclesiastical superiors; hence none need fear to read it.

The Promise of the Christ-Age in Recent Literature. By William Eugene Mosher. New York: Putnam, 1912. Pp. vi+175. \$1.25.

This is an able and inspiring account of the Christward tendency as reflected in the literature of the last few years. The author gives detailed consideration of ten volumes, such as Kennedy's *Servant in the House*, Pontoppiddian's *Promised Land*, Rostand's *Samaritan Woman*, etc. He points to the significant fact that of these ten volumes foreshadowing the new Christ-age, seven appeared within the years 1905-10. For those who have not had access to the works considered, Mr. Mosher's brief and able studies will be interesting and rewarding. His book is full of suggestion for ministers who wish to interpret this recent literary tendency to their congregations.

Students of church unity will find much to interest and inspire them in *The Unification of the Churches*, by Daniel W. Fisher (Revell, 50 cents). The book seems to promise more than it performs. In the chapter entitled "Reunion and the Way to It," instead of laying down a program, as the title naturally leads us to expect, the author says that the movement for unity is confronted by limitations setting boundaries over which no passage is yet even dimly in sight. The book is really a study of the unity movement showing what has been actually done, and what may be accomplished in various directions looking toward federation.

Another addition to the "Short Course Series" is *The Seven Fold I Am*, by the Rev. Thomas Marjoribanks (Scribner, 60 cents). It provides a brief and suggestive treatment of the "I am" passages in the Gospel of John: "I am the Light of the World; I am the Door; I am the Way, the Truth, and the Life," etc. The booklet will be very helpful to pastors who wish to prepare a short course of sermons on this important and central Christian theme.

In a little book entitled *Faith and the New Testament* (T. & T. Clark, 60 cents), Rev. A. W. F. Blunt, vicar of Carrington, and formerly lecturer in Oxford University, presents a scholarly discussion of the New Testament as viewed in the perspective of modern scientific criticism. The chapters were delivered originally as lectures, and are intended for the general reader who is interested in the study of the New Testament, and who wishes, without being involved in the minutiae of scholarship, to acquaint himself with the main facts and conclusions set forth by modern New Testament research. The object of the treatise is not simply to mediate between the scientific and lay worlds, but to show the compatibility of scientific results with Christian faith.

A welcome addition to the Home University Library of Modern Knowledge is Professor George F. Moore's little volume *The Literature of the Old Testament* (Henry Holt & Co., 50 cents net). The volume is exactly what its title indicates, and represents the conclusion of one of the leading Old Testament students of the day. In it one will find the net results of a scientific but not temperamentally radical study. It is the sort of book which the general reader can understand, for it is free from anything like technical discussion.

In the "Cambridge Manuals of Science and Literature" two of the late additions are Jevon's *Comparative Religion* and John's *Ancient Babylonia* (New York: Putnam, 1913; 40 cents each). Each is a capital illustration of how to write a summary of a great subject, although the volume by Professor Jevons, in the nature of the case, is less like a list of encyclopedic notes than is that of Dr. Johns. But both are to be heartily commended as admirably fitted for the purpose for which they are intended.